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AHIMSA

[*Non-Injury*]



By

Panyasji Shri Kirtivijayji, *Disciple-in-Chief of Dakshina-Deshodhharaka Pujyapada Acharyadeva Shrimad*
Vijava laxman Surishvarji

[*Original in Gujrati*]



Translated by

Prof Ghanshyam Joshi
M A Sahityacharya
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INTRODUCTION

I am, indeed, very happy to write a few words of introduction to this useful tract which is a correct and illuminative presentation of the philo scophy of Ahimsa (non-injury) by lea rned panyasji Shri Kitrivijayji

Very comprehensive yet very sim ple philosophy of Ahimsa is so perfect and clear that once understood or felt it becomes our creed and faith This has been proved in all the times, so much so, that the cult of Ahimsa has prevailed supreme and survived as the oldest and noblest faith Not only our intellectual, spi ritual and cultural progress but also material prosperity safely and soun dly enhances where and when the rule of Ahimsa obtains, beacuse it is Ahimsa alone that protects life

against all injury Compassion, love, mercy and charity are inspired by Ahimsa while fear, hatred, anger greed, violence harm and injury are prompted by Himsa It is the universal reign of Ahimsa that is needed for permanent protection progress and peace of all the lives in the creation No one will ever think to harm injure or kill any life that is the cult of Ahimsa – the reign of God that commands kindness and forbids cruelty In this way the sense of the philosphy of Ahimsa is masterly and admirably presented in this essay on Ahimsa by a revered Jain Muniraj (Monk) who has given his entire life and learning for preaching Ahimsa

The author of this essay – panayasji shri Kirtivijayaji is the disciple in chief of Dakshina Deshodharaka Pujyapad His Holiness Jain Acharya Shrimad Vijaya Laxmana Surishvarji Under the blessed guidance of such an eminent master (Acharyadeo)

the schoarly and devoted disciple has acquired profound knowledge and wisdom of the most benevolent philo sophy and creed of Ahimsa, and propagation of the same has become his praiseworthy life-mission Himself a deep thinker, poet, author and effec tive preacher, Satavdhani Panapasji Kirtivijayji carries his mission in a way that commands universal respect for his faith and his philosophy of Ahimsa

This essay would be a very good tract to propagate Ahimsa, It is desired therefore that its copies in thousands are widely distributed and read with interest

The original essay is in Gujrati and is published already This edition in English is a masterly translation by Prof Ghanshyam Joshi M A Sahityacharya who is a man of letters and master of languages like Sanskrit,

Prakrit and English The meaning and spirit of the original are scrupulously conveyed in the translation which is both correct and lucid With such introduction, I have great pleasure in commending this tract

Jamnadas J Udani

Ghatkopar Bombay 77
19th may, 1962

PREFACE

Today the horrible majority of the world's population enjoys filthy, dirty, unhygenic, criminal, heinous and most cruel practice of eating the dead bodies of dumb and most innocent creatures Since ages this practice has continued defying all appeals to human conscience and sense of propriety equity and justice Fire is ablaze and perpetual torrents of waters in the form of appeal for mercy have always been poured before the court of humanity but they have always been dismissed as the judges themselves are the offenders Still, ceaseless efforts to defend the innocent creatures' lives shall always continue till the supreme God of justice would strike to stop this grave offence viz Murdering cold-bloodedly the innocent creatures

in testing Race dogs in the west are strictly kept on vegetarian diet Even nature has granted different biological data to vegetarian and non-vegetarian beings whereupon human beings are placed in the former category Much can be said against this abominable practice of meat eating as what is evil is fundamentally evil

Pujya Panyasji Shri Kirti Vijayaji a leading preacher of jain tenets who actully practices non violent life of compassion, has treated the subject of mercy in this booklet with fascinating appeal and I hope this treatise would go a long way to break open the Iron Gates of the hearts of some of the non-vegetarian bretheren

I am very much indebted to the author of this treatise for inviting me to translate into English this valuable work

Ghanashyam joshi

46 A Bharat Nagar, BOMBAY 7
st March 1962

AHIMSA

(NON-INJURY)

The ancient sages and saints have highly valued this human body The gods and the demons also aspire to aquire human body The soul, having wandered through eighty four lakhs kinds of speeies has earned this human body paying the price of immense merit

It is plain and undebatable that human life is much nobler and higher than the animal-life and sages and saints have declared that the human life far surpasses and - overweighs that of the gods and therefore there must be some distinguishing and elevated merit in human life which is so highly estimated by the great

We cannot be great by merely declaring orally that we are great, we indeed are great Are the

cam ls in the wilderness not so high and tall? Thus they are also great! Feeding the belly (hunger), fear sleep and cohabitation—(passion and desires are common both in a man and in a beast Still how do we place man higher than a beast? Man needs every body and everything Even the dung of an animal is needed by a man but the nightsoil passed by a man is not at all useful Animal is physically useful to a man in every respect Even after death the carcass of an animal has economic value but the corpse of a human being is not worth a penny – Man's body serves no purpose The water of a river, a pond and a streamlet quenches thirst of human beings The trees of the wilderness accord shelters to the passers by The vegetable kingdom nourishes the human world with fruits, bulbs and flowers A man has to depend upon air water, sunli

ght, earth, fire etc, which are entities with one sense but the human body proves no utility whatsoever The entire world is nourished with the milk of cattles The nonliving matters also possess high degree of utility but what is the utility of human body?

Apart from gods – man is a non entity when compared with the glory, prosperity and achievements of gods But on consideration, man is found much lower than an animal But the sages have assessed human existence much higher or more elevated simply because of his actions, his humanity and his merits A man possessed of hu manity is certainly greater than a god– of course much greater than animal

But at persent when we reflect on the modes of life of a human being and that of an animal, we naturally begin to doubt how a man would establish himself as better than an animal

The reason for this doubt is the present man is committing such acts of injuries and violence which even the most ferocious animals like tigers and lions do not do The present man assasinates in a moment millions of lives with the help of atomic missiles

Misuse of Knowledge

The more a man knows and understands the more he is inclined to misuse his knowledge He crushes to death dumb innocent creatures which cannot express their grievances Do these creatures not possess life? Every being possesses life—either a man or an animal All the beings are possessed of soul as we do All the beings aspire for happiness as we do Hapiness is most covetable and misery is most repugnant to all living beings As we do not prefer misery, so the rest of the

beings do not prefer it As we love to live, so do the rest of the beings As we react to any aggression, rest of the beings also do not love to be aggressed upon *Even Indra in the* heaven and a worm lurking in a night soil loves to live at any cost It is deeply pained when killed This means that even in the most filthy conditions worms love to live None likes to end life In any sort of pitiable condition all creatures cling to life-thread as the tortures of death are terrific Only a dieing being can experience them The pains of death can be compared with those pains produced when millons of scorpions bite simultaneously Still more severe and acute are the pains of death That is why the *learned* Saints command us to protect all—not to kill, not to injure or oppress any living being, as none welcomes misery

Even a strong and a robu t man gets nervous on hearing about death Even the top rankers lose their heart They worry 'Shall we pa s away ? Alas!' They lose all their courage and hardly care to eat or drink

Death hovers above our head still like an intoxicated per on we all move care-free We erect castles of ambitions in the air but we scarcely know the fate for the next day Death shall abruptly pounce upon us and shall carry us afar All the wealth and means of comforts shall stay on here and our collections of sins shall follow us Therefore, Oh noblemen, Beware try to follow that every moment that passes is most valuable Collect the provisions in the form of merits and fulfil the real purpose of this human existence The god of death does not in advance intimate by telegram or post his arrival He shall arrive suddenly without

giving notice in advance and shall carry you away even if you are in the womb or in childhood, in youth, in oldage, playing, eating or wandering Therefore, with all consciousness and alertness having realized the true nature of your soul, having devoted yourself to religious merits you should fulfil the mission of your life This is the duty of a sensible man

Now, let us come back to our current topic of discussion In a family of ten members, it is the duty of the head of the family to protect the rest of the members He, in order to protect them himself undergoes various sufferings In the same manner man is the most powerful, capable and the prominent creation under the sun. Therefore the man s primary duty is to protect the weak and the feeble

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creature " "Look upon them as thou lookest upon thyself " "There is no virtue like mercy " "Mercy is the foundataion of religion "-are very popular These popular maxims also instruct us to lead non - violent life to lead the life of mercy and to protect other creatures

Poet Tulsidas's composition explains to us minutely how one has to observe mercy He says, "Maintain mercy till you breathe, protect all, observe mercy"

Gita, mythology and Smriti texts also preach to observe the principle of non-killing as the form of religion Each and every author of scriptures holds that infliction of injury is sin and non-injury breeds righteousness Do good to all Do not oppress any creature Kuran also describes God as profound with mercy and this implies that the followers of God should also

be full of mercy and then only they are the worthy devotees of God

Manusmruti describes seven kinds of slaughterers-Viz one who eats meat one who sells meat one who cooks meat etc Thus meateaters are also declared as slaughterers

Vyasa the author of eighteen mythology-texts says 'The essence of all the eighteen Puranas - The greatest of merits is the act of benevolence and oppressing others is the leading sin'

Lord Krishna said to Yudhisthira, 'Oh, Yudhisthira The killer of a creature is [illegible] 'Kumbhipaka'

off our bravery with pleasure We eat their meat, but that very creature shall eat the meat of our own body for many lives to come

Lord Krishna indicating the fruits of non-violence said, "Oh Yudhisthira, The fruit of non-injury far surpasses the fruit realised through ablutions at holy places, all kinds of holy sacrifices, and entire Vedic study"

Further Lord Krishna said to Yudhisthira, "Oh, Yudhisthira, the merit earned by granting security of life to a creature far surpasses the merit earned by giving in charity the entire earth and golden mount Meru"

Great merit is declared by prote cting the life of living being and very bitter fruits are laid down for killing life A wise man having realized this, should try for the welfare of all creatures belonging to this country or the other country of either a human

Those who protect the lives of living beings acquire all bliss in the next world He attains to the elevated state He who is kind to creatures is free from diseases always

Today some of the Indians coated with Western civilization kill innocent creatures under the garb of humanitarianism It is simply beastly behaviour to cut the throats of innocent creatures to nourish one self

It is a dreadful crime, grave injustice and worst sin to deprive some one of life to fulfil one's own lust Man is a rational and intelligent being and that is why he is valued more than an animal Man's estimation as such is only worth when he protects all oppresses none saves all and gets anguished on seeing the pains of other creatures Such a man would be very much anxious to eradicate the sufferings of other creatures

His heart would overflow with mercy he would strive best for the welfare of others He would protect the creatures by expending his physical-mental energy and even wealth A man who acts with benevolence is only the most excellent and elevated being That is why he is esteemed higher than a god But a man deprived of benevolence, mercy, pity, and non-injurious tendency is not a man but a devil He is not prudent and wise but stupid He is a great fool He is worse than an animal

If one protects creatures like cows, buffaloes, goats etc, out of one's own interest then it is not an act of mercy It is pure selfishness Even a slaughterer maintains and protects his famiy-members out of his selfish-interest This does not mean that he is kind Indeed not Thus mercy for one's own interest and sel[illegible] is no mercy at all

Real act of kindness is executed disinterestedly and mercy should be out of benevolence and without any expectation of gain whatsoever Such act of kindness covers all such acts of *protection and welfare of creatures*

Jainism is a religion with very liberal and noble aproach Narrowness of vision does not find any scope here. This religion does not lay down to protect some creature and to neglect the others It does lay down provisional principle of non-killing It does not prescribe non-oppression for fulfilling one s selfish motive Such provisional enunciation is not genuine nature of non-injury"

Of course we cannot protect all the creatures of the entire world It is impossible We have neither so much power nor wealth to protect all the creatures of the world, but we must sincerely aspire to protect all the

creatures We should not mean to protect some and to disregard the others

The great benevolent gods comm and, "Protect each and every creature-the smallest and the largest-all love their life and repulse at the idea of death All love happiness and dislike misery Therefore kill none

Jain religion declares in the popular maxim, "Maintain friendly ties with all the living beings They are our friends" If we mean them as our dear friends then just as we do not oppress our friends we would not like to oppress them even We would certainly protect them, as oppressing a friend would mean a great betrayal Betrayer is a great sinner-most wicked person

If we treat all the beings of the world as friends then the current

turmoil of violence which prevails today would be dissolved automatically The man has ceased to be a man He has become devilish For his selfish interest he massacres innocent creatures It is the primary duty of a human being to protect the helpless

What an unjust and offensive act we consider in normal course when one pulls down a blind man a deaf man or a lame man

A man or a king with all worldly prosperity is prepared to put to stake all his valuable assets to safeguard his life and this very fact proves that every one esteems one s life more than anything else Life is dear to one and all One cannot get back life at the cost of millions of coins Body without soul is not worth even a straw Then what is its value ? The soul or the life

has value Then what a heinous act of cruelty to deprive other creatures of their most valuable life is ! The world abounds in many vegetables and fruits then why should we kill creatures ? We cannot forget that the animal whose meat we consume, shall devour us in the next existence

We get nervous when we get headache or fever We cannot endure slight pain then why should we inflict tortures upon us at the hands of hellish beings by killing innocent creatures ?

How would you endure these tortures there ? None shall protect you there from these tortures None shall help you There is no peace even for a moment The hellishdenizens (Paramadharmis) mercilessly torture such sinners-chop
pieces and still t'
physical parts rejoin to

body like fluid of mercury then again the soul is baked in 'kumbhi paka' hell He is thrown in fire ablaze and pierced through edged spear after tossing to height When you are not reluctant to commit sinful acts than these sinful acts also would not be reluctant to react *How would the Soul bear the tortures abovementioned in* hell? Here you cannot abondon meat and wine, but what plight you will be reduced to in hell?

We are influenced by Westrn culture and so we kill innocent creatures claiming the patronage of 'Ahimsa' or 'non-violence Mercy is the very foundation of religion or righteousness and we strike at this very *foundation* The world aspires for peace progress and prosperity while we are undermining those very aspiration by our own actions Our own acts lead us to unrest and degradation

There is a tale of saint Mandavya in Mythology In his 21 st existence he was a shepherd He was stung by a louse once upon a time The shepherd took the louse in his hand and punished it by piercing it through with a thorn The louse died The louse could have no sense of discrimination but the man has The shepherd as a consequent reward of his sin of killing the louse was hanged on the scaffold for 21 times in 21 existences Though he was not an offender, he was wrongly accused of theft and punished to death

In the 21st existence he was born in a Brahmin family Here he renounced the worldy ties and became a monk He was named Manda and he practised penances forest Once upon a time a some valuables from the The policemen followed

thief in order to relieve himself of the trouble placed the box containing valuables at the feet of the monk and absconded in the forest The monk saw the box before him He opened his eyes He found valuable jewels and diamonds He was overjoyed He thought, 'Indeed it is God's grace which placed reward for me here He took up the diamond necklace and put it round his neck

In the meanwhile the policemen arrived and caught hold of the monk with stolen property The monk was produced before His Majesty The king said Oh you Scoundrel the thief in the garb of a monk! He was sentenced to death When he was brought to the gallows his previous karmas had been consumed He had attained equanimity of mind He acquired omniscience His, disciples were lamenting, when the

aint said, "Listen, Friends, To-day I have acquired knowledge of my previous existences In my 21st life I had pierced through a louse with a pointed thorn Due to the act of killing a louse I was punished to death despite my innocence I was accused of theft though inno cent Violence or the act of killing breeds very evil consequences There -fore none should kill any creature Men kill lice, mosquitoes, bugs etc which sting them innocently The bug drinks only a drop of blood which is its own food but the ma takes away its life It has no powe of understanding while a man is rational being Man is sensible a rational How mean it is on part to take life of an insect wh only sucks a drop blo

Learning t
Mandavya one
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warns us that we would be hanged on the scaffold for taking life of any living being

Some misinterprete the maxim JEEVO JEEVASYA JEEVANAM" as JEEVO JEEVASAYA BHAKS HANAM i e Any being is the food of the other living being The maxim correctly means 'life is the very life of every being' i e life is dearest to every being" We often speak that some one is our very life This means that some one is very dear to us If we misinterprete as 'life is the food of every being' then you cannot escape yourself when some one rushes to devo you You cannot protect yo

the poet for hunting Here the king shot down a boar with an arrow The innocent creature died King Bhoja requested the poet to praise this heroic deed in poetry The poet Dhanpal audaciously declared in a verse, "May your heroism be hurled into hell, what a grave inju-stice with poor, meek innocent and helpless creature! Able men, alas, massacre the feeble creatures thus Fie to such sort of hunting Really the world has grown tyrannical"

He is the king worth his name who protects his subjects-all creatu-res high and low-big and small He has to impart justice and punish the unjust, but when the king himself acts despotically and kills innocent creatures whom should we com to

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der then such an adversary is not to be attacked nor killed Now these creatures always live on grass and waters of the streamlets, and lead harmless life oppressing none How can we kill such guileless creatures This is indeed open tyrrany

No poet ever could so boldly and flatly tell the king that it was pure injustice The king realised his fault and solemnly declared never to go for hunting having broken to pieces his arrows and bow

Such incidents should inspire us to observe mercy for all creatures We speak, Live and let live' But this is not enough You should still further endeavour to protect others even at the cost of your life Many heroes have sacrificed their lives to save the lives of others

Shantinath swami the sixteenth Tirthamkara of the Jains was the

king Megharatha in his previous life A hawk intending to devour persued a pegion which escaped itself in the lap of the king Megharatha for shelter It was highly terrified and it asked for shelter as if through its sight

The hawk requested the king to leave the pegion for its food The hawk said 'I am hungry, This is my bird of prey' The king offered it the flesh of his thigh to satisfy its hunger The king actually cut the flesh from his thigh and weighed it in the scales but the pegion went on enhancing in weight At last the king offered himself to be devoured by the hawk What a mercy ! How pitiable !

Now the hawk in reality was a god who arrived there to test the mercifulness of king Megharatha He

The incident shows that the king himself was prompted to offer himself–his life–to protect the life of a bird He intended to save the life of others even at the cost of his life Thus we also should endeavour to sacrifice our life for the protection of others lives

Tale of an elephant

An elephant was itching on his foot when a hare jumped and sat under the lifted foot of the elephant The elephant realised that the hare would be trampled under his foot if he placed it down and that is why he kept up his foot lifted up Due to conflagration all over the forest many other animals and creatures sought their refuge under the foot of the elephant When the conflagration subsided the animal left the spot Thus to save the hare from being trampled to death the elephant kept

the leg lifted up for days together This action caused inflamation of his nerves in the foot He could not lower his foot He could not even keep himself standing Suddenly he fell down and expired An elephant, the animal sacrificed his life out of mercy for other small weak creatures The said elephant in the next life was born as the prince of king Shrenika as a result of his mercy extended for the hare He was named Meghakumara who later on initiated himself into monkhood at the hands of Lord Mahavira and thus freed himself from the worldly bonds

This incident reveals good deal of moral value To protect a small and insignificant creature like hare the elephant sacrificed his life, but we all claim rationality, sense of discrimination and capabilit[illegible] that

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souls are human beings The man
ls very cruel and mean life inflic
many miseries upon the creatures

Human beings are aspirants of happiness Aspirant of happiness should always endeavour to make others happy If you sow mango kernel, you shall enjoy mangoes, but you cannot expect sweet mangoes, when you sow thorns. You will certainly realise thorns and nothing else in that case Remember, "As you sow, so you reap" Those who wish evils for others themselves fall a prey to these evils and when you cherish for others' good, you shall realise good only It is as clear as crystal that one who works out evil for others, himself reaps evil rewards here and hereafter in the next life

Teeth of carnivorous animals like tigers, lions etc, are sharp and pointed while the

Mythological texts hold that in bones resides Lord Shiva, in flesh lives Lord Vishnu and in Semen stays Lord Brahma So one should not consume meat

Even from purity point of view meat-eating is highly abominable Suppose some one spits in our mouth what a great annoyance would we entertain for the man If one sprinkles a few drops of blood on our clothes how much we are displeased with the man

Thus how mean displeasing and annoying is the act of eating various organs of the animal-body which are packed with dirty and filthy urine blood fat etc How can we afford to eat that which is highly disgusting even to the sight

A garment is impure when stained with blood then drinking vessels of animal blood, are we then so pure to worship Him ?

Lord Krishna declared in Vasundhara Purana 'He is 18th kind of sinner who prays to me after consuming liquor and meat' Thus he is the most ignoble offender

Some argue, We eat meat but we do not kill creatures But this is mere hypocrisy Meat vendors and slaughterers only exist till meat devourers exist If people refrain from consuming meat the slaughterers and vendors would be nowhere One should not argue falsely being deluded with the temptations of the tongue

One should determine not to eat meat for spiritual development One should prefer starvation to eating such filthy and impure thing like meat One should condemn oneself while depriving any creature of its life to fill one's own belly

One should not protect creatures out of weakness but with boldness, moral courage and

do anything Inexhaustible energies flow from the soul Non-violence generates profound energy in a man A powerful soul not only protects itself but innumerable other souls also He becomes the very prop of the entire worldly order Weak soul degrades one's own self and derroga tes others The world abounds in various and numerous fresh and pure edible commodities then why kill life ?

Oh good men ! Be strong and powerful Stick to righteousness Know your self-Develope the power of your spirit Elevate yourself Abandon meat -diet Solemnly declare to abstain from non-vegetarian diet liquor, evil conduct and violent acts Promise yourself to lead chaste harm less merciful, truthful and religious life Remain all the while engrossed in devotion to God Prove yourself as true follower of God and sincere guards of the world This is true religion, the path of bliss and self-elevation

This is the path to secure perennial bliss

King shrenika

King Shrenika is very popular as the king of Magadha country He was a staunch devotee of Lord Mahavira He rigorously practised religious rites The king had a very intelligent minister named Abhayakumara

The king had 500 chiefs who talked among themselves about the low cost of meat that prevailed in the market

Now minister Abhyakumara planned to teach a lesson to these chiefs Suddenly on one night he went to a chiefs house and said, "His Majesty is seriously ill and the physicians advise to procure an ounce of human flesh to ensure his life You are much respected in the Royal assembly" The chief replied, ' is impossible to get Kindly do not tell to ' that we are helpless"

The minister departed but none of the chiefs could tear open his bossom and chop the flesh therefrom

Next morning when the chiefs inquired about the health of the king in the Royal assembly they were astonished to learn the king was hale and hearty

The minister retorted 'Your Majesty, the meat was very cheap in the market but none of the chiefs could get me an ounce of human flesh !

The chiefs were much ashamed The minister said, Just as we cannot sell our own flesh at any price all creatures love their life as dearly as we love our life None loves pains Thus how can we cut the throats of creatures and eat their flesh Do they not feel pains ? Do they not love their life as we do ? All love to live so oppress none

The ministers realized the truth and dispersed

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